THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments" (D. & C. 59: 21).

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APPRECIATION.

By RANDOR H. HODGSON.

WHAT is appreciation? It is not a special sense or faculty. Possibly it may be best described as an attitude of mind—the attitude of habitually looking for the good in all things. Once the mind is illumined by the truth that there is good in all things, it takes this attitude and then there is appreciation.

There is no mental attitude, surely, that more needs deliberately to be cultivated than this, for the value of everything depends on its being appreciated. A man may be surrounded by beauty in color and form, but if he has not the capacity to appreciate beauty it is nothing to him. He may be surrounded by innumerable good things, but if he does not appreciate them he does not value them. And the truth is that man is surrounded by a boundless wealth of good which is not valued because of lack of appreciation.

Some years ago a man who had been blind for many years recovered the sight of one eye by accident. He was filled with joy, and declared he would live in thankfulness ever after. Having been without sight, he had learned to appreciate it, and he was thankful for one eye. Most people have two eyes. But they are not thankful for this: they merely use them without a thought as to the wonder of these organs and the wealth of life they get through them. They have also two ears, two arms, two legs; they have, in short, a wonderfully equipped body. But they are not at all thankful on this account: they accept it as a matter of course. If a man is threatened with the loss of a finger, however, he is much troubled about the misfortune which may befall him.

It is not environment merely or possession that gives happiness;

it is appreciation. Let a man without appreciation have a beautiful world all for himself; he will not be happy. Let one with an appreciative mind have a small garden, and he will find delight in it. The truly poor man is he who is without appreciation. Not appreciating the good in things, he does not take it in, and thus he impoverishes his soul. The truly wealthy man is he who has the greatest capacity of appreciation. He gets the real value out of things. He finds "tongues in trees, books in running brooks, sermons in stones, and good in everything." He may be quite without property, but the millionaire without appreciation is poor beside him. . . .

When we look back we see there was good in experiences we would have avoided, good even in what have appeared to be calamities. Have we not got a lesson from these? Have they not been the means to our advancing to a fuller life? Are we not a little wiser and stronger for having passed through them? How childish, then, to confine our appreciation and thanks to the things which please the immature mind and that gratify the little self—which would, if we were to follow it, lead us from the path of our enduring good. We begin to see that other things are good. Yes, as we advance we come to see that all things are good; that the scheme of life is perfect; that, notwithstanding all dissatisfaction, strife, and bitterness, every human soul has good fortune now; that each is, indeed, "heir to all the good there is in the universe."

What is all the strife and dissatisfaction about? Men seek for money and material possessions. They are intent on enjoying themselves, and for the possession of the means of livelihood and enjoyment they struggle against each other. But the purpose of man's life on this earth is not to enjoy himself and acquire material possessions. Such a course brings him no real gain at the end: it brings only bitter fruit. A much higher purpose is his: that of unfolding the divine nature within him. His true good is to be found in leaving the path of pleasure-seeking for that of self-development. He must overcome his selfish desires; he must cease to struggle against his fellow-men. He must renounce the personal self for the Great Self—that which is concerned with the good of all. And until he makes this renunciation he finds only disappointments and sorrows. These bitter fruits are, therefore, good for him. They are beneficently corrective, impelling the soul to the way of true wellbeing. Thus, we see that even this seemingly evil aspect of life is inherently good. Dissatisfaction, bitterness, and strife result from souls pursuing the wrong path in life; and as, under their corrective influence, men take the higher path, they cease.

As a playground for men and women who are intent on selfish pleasure, animal gratification and amusements, this world may seem to be rather disappointing. But such misconceive the purpose

of the world and man's life on this earth. The purpose of life here is to develop evolving souls;—to enable them to grow in love, to advance in truth and wisdom, and to take on all the beautiful attributes that belong to divinity. And to this wonderful and beneficent purpose the conditions of life here are perfectly adapted. It is a wonderful privilege thus to be able to grow towards divinity. How petty, mean, and barren are the uses of this world apart from this! How hollow a thing the possession of millions; how poor all the pleasures of the world! These make the man himself no better. They leave him still the same poor, puny soul. But the advance of the soul to light and wisdom and divinity, which life here is purposed for, is sublimely great. What greater boon could a wise man ask for?

How many appreciate life in this its true significance? The man who does so see it is on the way to the realization of all good. For the human spirit is creative; and when a man sees good inwardly he brings good into manifestation externally. "It shall be unto you, according to your faith." The optimist is ever the successful man: the pessimist is self-condemned to failure. Appreciation and thankfulness bring the soul into harmony with the divine power that makes great achievement possible.

We live in a wonderful time. Immense advantages have been won for man during the last hundred years. We have all that would make the life of our people harmonious, happy, and progressive with reasonable arrangement and appreciation. But without good arrangement and appreciation, additional control over the forces of Nature, new labor-saving machinery, and new truths count for little. At present there is not only a lack of appreciation, there is something like a mania of dissatisfaction.

The working man to-day possesses advantages which would have made his great-grandfather marvel. He can read; he has his daily newspaper with news from the uttermost parts of the earth; he has access to literature, in libraries and cheap volumes, which scholars in earlier centuries would have thought a wonderful privilege; and he has other splendid educational opportunities. He has means of cheap travel; and the world is brought before him in the picture-house. He has a social heritage, to attain which a host of good men and women have suffered and toiled. He commands a far greater amount and variety of material resources than his grandfather. But he does not appreciate all these advantages. He is a prey to dissatisfaction. There are tens of thousands of workmen in this country whose dominant mood is dissatisfaction because they have got the idea into their heads that they are not getting their fair share of this world's goods. Dissatisfaction has been disseminated as a social gospel; and the Marxian cult of envy and class war has proved to be catching. If these men were to get what they imagine themselves to be deprived of they would not be happy. They would

find some other imaginary deprivation to keep alive their dissatisfaction. That can be got rid of only by a change of mental attitude. Let such endeavor to appreciate the wealth of their heritage and to live as men worthy of it; to make a world better by making themselves better; and they will thus put themselves on the way to the happiness which they will not find by any external changes.

Brother, blame not thy fellow-man; blame not the system; blame not the world. If thou art not happy the fault is in thyself. The scheme of life is perfect. All good is open to thee. The law holds good for all—"As you sow, so shall you reap." Is not this law perfect? What more could a just man ask for? The best and highest may be yours. No man has a better opportunity—not a prince; nor a millionaire. By your thoughts and deeds you make your character and your fate. Your good fortune depends not on other men, but on yourself. But observe that the way to it is not that of getting and enjoying, but that of serving and becoming. Seek to appreciate. There is good in everything, in every situation. Look for good, and you shall find good and find it abundantly.—*Bibby's Annual.*

THE VICAR OF SAINT LAURENCE AND THE "MORMONS."

ADDRESSING his flock, through the columns of the *Parish Magazine*, the Vicar of St. Laurence, the Rev. C. P. Chambers, M. A., says:

I have often urged you to keep faithfully to the simple Christian Faith and Practice, and to avoid all fancy creeds, new philosophies and so forth. Amongst these I put the Latter-day Saints, commonly called Mormons. There are some at present residing in our midst, and meetings are being held. Whatever they may say by word of mouth or by means of literature cannot take away the fact that the Founder made polygamy one of the foundation practices of this system. The Home Secretary has made enquiries, the *Daily Mail* has spoken with no uncertain voice, the Church must speak and plainly. Polygamy is most repugnant to Christians; this by itself is enough to make us wish to see the back of the Mormons. Even if polygamy were denied, I should say, "Then you condemn your founder." What a religion. We Christians do not need to condemn our Founder nor to make apologies for what he did or said.

It is quite amusing to Latter-day Saints to hear their faith referred to as a "fancy creed." "Mormonism" has been called by a variety of nicknames—in fact, "Mormonism" is a nickname in itself—but this is the first time I have heard it spoken of as a "fancy creed." It is evident that the Vicar of St. Laurence does not know what he is talking about. "Mormonism" a "fancy

creed!" It is the plainest, simplest, most practical religion in the world; it is the everlasting Gospel that was preached by Christ and his Apostles, "the faith that was once delivered to the Saints." But the reason that men, even clergymen, do not recognize it is because they do not know what the true Gospel is. For centuries there has been taught for the Gospel of Christ "the commandments of men," yes, and even "the doctrine of devils." Predestination to heaven or hell, regardless of any good or evil done; infant damnation; eternal punishment in a lake of fire and brimstone, are samples of the doctrines that have been substituted for the saving principles of the Gospel. But to return to the subject under consideration:

Is it a fancy religion that teaches men to "believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost?"

Is it a fancy religion that teaches men that they must sincerely repent of their sins and transgressions in order to obtain forgiveness and be restored to divine favor?

Is it a fancy religion that proclaims to the world that in order for a man to become a citizen of the Kingdom of God he must be "born again"—"born of water and of the Spirit?" If so, then Christ is the author of a "fancy creed."

Is it a fancy religion that requires its adherents to fast and pray, to observe the Sabbath, to assemble together on that holy day, pay their vows and devotions to the Most High, and partake of the Sacrament in remembrance of the infinite atonement made for their sins by His only-begotten Son?

Is it a fancy religion that counsels those who profess it to be "honest, true, chaste, benevolent, virtuous, and to do good to all men;" to abstain from all intoxicating liquors, also tea, coffee, and tobacco?

Is it a fancy religion that requires its disciples to provide for the needs of the poor; to build chapels and church schools, temples and tabernacles, and, besides all this, to pay one-tenth of their income as tithing to furnish funds to carry on the work of the Lord?

Is it a fancy religion that for its promulgation, requires young men and women to leave their homes and loved ones, their educational and business pursuits, and, at their own expense, go forth as missionaries into the nations of the earth?

In a word, is it a fancy religion that teaches men to "live by every word that proceedeth out of the mouth of God," and endure to the end in order that they may be saved?

Such is "Mormonism," which the Vicar of St. Laurence characterizes as a "fancy creed," and which he advises the members of his church to avoid. Those who follow his advice will deprive themselves of the richest blessing that ever fell to the lot of mortals.

The Vicar says that Christians "do not need to condemn their Founder." No, they do not need to; but they are doing it just the same; they are condemning Him when they condemn his servants. Has the reverend gentleman forgotten what the Master said to his disciples: "He that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me?" The Elders of the Church of Jesus Christ of Latter-day Saints are divinely-commissioned servants of the Lord, as much so as those who were chosen by Christ himself during the days of his earthly ministry; those who receive them receive Him whom they serve, and those who reject them reject the One who sent them, and who was once "despised and rejected of men" Himself.

"Polygamy," says the Vicar, "is most repugnant to Christians; this by itself is enough to make us wish to see the back of the Mormons." One would naturally think that this stick which has been used to beat the "Mormons" for so many years would be worn out. The reason it is still in use is because our enemies find it the most effective means of exciting prejudice and persecution. For years before the practice was discontinued, the Church was told by the World that if it would abandon plural marriage persecution would cease, and its members would be treated with the same respect that is accorded to the members of other religious denominations. And not a few were simple enough to believe this. Well, in 1890 the Church, in General Conference assembled, voted—not to please the world, but to conform to the laws of the land—to do away with the practice of plural marriage. And that promise has been faithfully kept. But did the World keep its promise? Did persecution cease? No, it has been continued from that time to the present. Now, what does this prove? It proves that polygamy is not the real reason why the "Mormons" are hated and persecuted. There is another reason, and we know what it is.

Christ was persecuted, even unto death, because He proclaimed that he was the way, the truth and the life, and that no man could come unto the Father but by him. Joseph Smith was persecuted, when a boy of fifteen years, because he declared that the Lord had made known to him that there had been a universal apostasy from the primitive Christian faith and that the churches of the world were teaching for doctrine the commandments of men. He maintained that a dispensation of the Gospel had been committed to him. and that he had been divinely appointed to re-establish the Church of Christ on earth. That is why sectarian ministers and many of their followers hate the name of Joseph Smith.

The former-day saints were "hated of all men; they had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment;" "they were stoned," "sawn asunder," "slain with the sword," and had to wander about "in sheepskins and

goatskins; being destitute, afflicted, tormented." They suffered all these things because they were "not of the world," but had been "chosen out of the world," and that is the reason why the world hated them.

It is just so with the Latter-day Saints. The same cause always produces the same effect.

W. A. M.

MOCKERY.

WHY do we grudge our sweets so to the living,
Who, God knows, find at best too much of gall,
And then with generous, open hands kneel, giving
Unto the dead our all?

Why do we pierce the warm heart's sin or sorrow,
With idle jests, or scorn, or cruel sneers,
And when it cannot know, on some to-morrow,
Speak of its woe through tears?

What do the dead care for the tender token—
The love, the praise, the floral offerings?
But palpitating, living hearts are broken
For want of just these things.

PROMISE YOURSELF.

To BE strong, that nothing can disturb your peace of mind.

To make all your friends feel that there is something in them.

To talk health, happiness and prosperity to every one you meet.

To look at the sunny side of everything, and make your optimism come true.

To think only the best, to work only for the best, and to expect only the best.

To be just as enthusiastic about the success of others as you are about your own.

To forget the mistakes of the past, and press on to the greater achievements of the future.

To wear a cheerful countenance at all times, and give every living creature you meet a smile.

To give so much time to the improvement of yourself that you have no time to criticize others.

To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, APRIL 6, 1922.

EDITORIAL:

ONE BY ONE THE BUBBLES BURST.

SCIENCE and reason have ruled out as impossible the antiquated notion that something can be created from nothing. There are times, however, when it seems as if the absurd proposition could almost be established. A glaring instance came with the opening of the current year, when the anti-"Mormon" press, all over the United Kingdom, began a vicious and persistent bombardment of the Church of Jesus Christ of Latter-day Saints, particularly that part represented by its missionary propaganda in this country.

There was no warrant for the attack, which was clearly the result of a far-flung conspiracy. The charges brought against the Elders were abominably false, ridiculously untrue; and yet they were and are believed by many people, good, bad and indifferent, who have no other reason for hating the "Mormons" than the slanders sown broadcast concerning them. Had it been possible to make something out of nothing, the papers that have worked up the prevailing agitation would have succeeded, thus putting science and reason to rout. But they attempted an impossibility, and, of course, failed. One by one the bubbles blown by them have burst.

The *Star* has already mentioned the case of one William Jenkins, of Woodstock, C. P., South Africa, who started the story that his wife and five daughters "were lured to Utah nine years ago during a Mormon visitation at the Cape." In our issue of March 9th, last, it was shown that Mrs. Jenkins and her family are still living in Woodstock; that they were there on February 9th, when the *Cape Times* set this story going; and that the lady has expressed her willingness to answer any questions relating to the matter. So enough for that.

What we wish to call attention to at the present time is another would-be harrowing tale, told under scare headlines by the London *Daily Express* of January 19th, and copied into other journals of the same class. It is the tragic story of Miss Rebecca Aspinall, as related by her married sister to a special correspondent of the *Express*. It begins thus (lights down, tremulous music):

"A new and terrible light on Mormon activity in this country is

shed by the story of a beautiful girl dupe who was lured from West Hartlepool to Utah.

"This girl, after two years' absence, sent a pathetic appeal to her aged mother (turn on sob faucet) to come to her aid. The mother went. She is still searching for her daughter in Salt Lake City." (Horrible, horrible, most horrible!)

Thus far the London *Express*, minus parenthetical clauses, which are ours. This from the burning heart and pen of the special correspondent:

The *Daily Express* campaign has succeeded in raising the veil on at least one instance of the tragic success of the youths from Utah, who went proselytising in West Hartlepool.

Their methods were much the same as those practised to-day by Mormon missionaries in all parts of London. The following is the story of one of their conversions. It was told to me by Mrs. Green, a sister of Rebecca Aspinall, one of the victims of the Mormon campaign in this part of England.

"We were living in West Hartlepool, my mother, a widow, my sister, and I," said Mrs. Green. "My mother kept us unusually secluded from the outside world. We lived in an atmosphere of almost rigid puritanism.

"My sister Rebecca was a handsome, impressionable girl of a rather religious turn of mind, and was in her twenties when the Mormons first made their appearance in West Hartlepool. The elders, as they call themselves, were fine young men to look at, and their appearance in the place caused a mild sensation.

"In a little time they had almost every young girl in the locality up at the Mormon mission hall. The girls went crazy, and our menfolk laughed at what they called the mad religious revival. They rarely met the Mormon missionaries, who usually called when the men were at work.

"My sister went to the mission hall," continued Mrs. Green, "and Mormonism turned her head. In the space of a few weeks she could think and speak of nothing else. She was next baptised, taken down to the sea and dipped in the water by the elders. Then she suddenly announced her intention of going to Utah. For days she was like a girl possessed, and nothing in the world would have dissuaded her from going.

"She was sent to Liverpool by the Mormons, and shipped to the States with a boatload of other English girl converts. The Mormons must have paid her fare, for she had no money. Then the elders left West Hartlepool.

"We did not hear from Rebecca, for years. One day my mother got a letter imploring her to go to Utah. Rebecca said nothing of what she was or had been doing. We had to read between the lines, and what we read urged my mother to save her fare to Salt Lake City.

"My mother went out to Utah to find Rebecca. That was two years ago, and we have only had one letter from her since. She did not find my sister, and in her letter she told us she was living in one room at the top of a huge building, and intimated that she was living in misery and starvation. She could not get back to England.

"The letter was short but heart-rending. One sentence was:—'It seems that nothing on earth can help me here.' My mother is sixty-nine years of age. Both she and my sister are stranded in that cursed

city, and we have no means of getting to them or hearing from them. Their letters are censored. This is what the Mormons in West Hartlepool cost one family."

A most pitiful story, and the bucketfuls of tears that have been shed over it would almost float a battleship or wipe out the national debt. What a shame to spoil it all, by lugging in the facts, putting fiction to flight, and disillusioning the gullible portion of the public who have been "trapped by the (anti) Mormons" into a complete acceptance of the sensational rubbish. But it must be done.

A letter from over seas, written by John B. Abery, formerly of Chatham, England, and now of Salt Lake City, places its writer's name on the scroll of the immortals, right next to Henry M. Stanley, the famous finder of Livingstone in Darkest Africa; for this same John B. Abery has discovered the missing Aspinalls! daughter and mother, who disappeared so mysteriously in the jungles of Mormondom, years on years ago. Hear what he says:

105 Third Avenue,
Salt Lake City,
March 8, 1922.

President Orson F. Whitney,
295 Edge Lane, Liverpool.

Dear Brother:

I see by the English papers that you are having a very trying time in England, But just as it was ten and fifteen years ago and more, good will come from this persecution. The Truth cannot be crushed out of existence; it must rise; and "Mormonism" is Truth.

Sister Rebecca Aspinall is well, and sings in the Eighteenth Ward Choir. I witnessed her mother's confirmation on the fast day after her baptism, and can say that they look happy and contented, and are feeling well in Zion, and not as Mrs. Green, Sister Aspinall's married daughter, says they are.

Praying the Lord to bless you in your labors, and for the welfare of the Elders and Saints, I remain,

Your Brother in the Gospel,
JOHN B. ABERY.

In the same mail that bronght the Abery letter, came a communication from a gentleman in no way connected with the "Mormon" Church, but well acquainted with conditions in Utah, and especially in Salt Lake City, where he holds the honorable position of Inspector of Police. His name is Angus J. Mullings, and he writes thus to the editor of this magazine:

Salt Lake City Corporation,
Salt Lake City, Utah,
March 4, 1922.

Editor *Millennial Star*,
295 Edge Lane, Liverpool, England.

Dear Sir:

Referring to some clippings taken from the *London Daily Express*,

dated January 19th and 23rd, 1922, defiling the Mormons and their religion, you will readily discern from the investigation as given below that it is but a tissue of gross misrepresentations.

I, being an Episcopalian, therefore a non-Mormon, and having maintained a residence in Salt Lake City for the past seventeen years, regarded the statements as defamatory, and for the purpose of seeing justice done, had an interview with Miss Rebecca Aspinall and her mother at their home.

I announced explicatively that I was a non-Mormon, and in no way affiliated with their religion, and would appreciate her replies in answer to the statements which appeared in the clippings referred to. She first wished to know if I had read the same, she having a copy at hand, and I stated I had.

Miss Aspinall has been employed for the past eight years, and is at present with her mother in the home of a very prominent non-Mormon family, occupying luxurious apartments. She has enjoyed a residence here for the past fourteen years, having come direct from England, where she accepted her present creed. She accepted the Mormon religion after having arrived at the age of discretion, and with the full knowledge of her parents. She refutes the statement that she was "lured away from her home;" also that there was any act of coercion prior to parting with her parents, both of whom bade her farewell at the train upon departure. She expressed herself as very much pleased with her surroundings, as well as conditions; and this was amply borne out by a letter she had in the course of preparation, which she insisted upon me reading. The substance of this letter dwelt strongly upon the statements, branding them as unwarranted.

Her mother arrived in Salt Lake City on March 8th, 1921. I inquired of her if she was "lured away from her home" by the Mormons. She promptly replied "no," that she paid her own passage, as did the daughter. Since her arrival the mother has become a member of the Mormon Church.

I called her attention to that portion of the clipping, which states: "She had a room in the top of a huge building." Up to the present time she has not located the "huge building" referred to, nor can she satisfactorily arrive at the source of such imaginations.

In commenting upon the Mormon missionaries she had met in England, she spoke of them in the most complimentary terms.

In concluding my visit, I asked Miss Aspinall if she was in any way humiliated by having accepted the Mormon religion, or if she at any time had been subjected to any indignities from that source, and in reply she stated she had no cause to reproach herself. Her mother emphatically supports her daughter's stand.

I might add that the fifty-two non-Mormon edifices of worship in this city, embracing the various creeds, have conducted their devotional services upon their own dictation. I have as yet to learn of any persecution on the part of the Mormon Church against any sect.

If we all adopted a similar attitude, the religious college would be other than it is to-day. It is quite natural for a biased opinion to see no good in anything but its own. The policy pursued is extremely radical, taking the sentiment expressed in the clippings.

I trust this explanation will clarify the statements made, which I would venture to say emanated from a source of very unreliable information, with the sole intent to misconstrue actual conditions, in place of giving the Mormons the credit to which they are entitled.

Yours very truly,
A. J. MULLINGS,
Inspector of Police.

Next!

O. F. W.

MINUTES OF THE WELSH CONFERENCE.

THE Welsh annual conference convened at Cardiff, Sunday, March 26th, 1922. There were present: President Orson F. Whitney, Sister Mary Wells Whitney, and Elder William A. Morton, of the Liverpool Office; President David N. Low, of the Bristol conference; Elder James H. Western, formerly of the Liverpool conference; President Fred R. Morgan and all the traveling Elders of the Welsh conference. There was also a good attendance of saints and strangers.

The opening session commenced at 10:30 a.m., with singing, and the invocation was offered by President David N. Low. "How firm a foundation" was sung by the congregation, after which the Sacrament was administered by Brothers William Day and Richard C. Thomas.

President Whitney was the first speaker. He described some of the persecutions to which the Latter-day Saints were subjected in early days, and told of the conversion of a Welsh steamboat captain, Dan Jones, who afterwards brought the Gospel to Wales, thus fullfilling a prophecy made to him by Joseph Smith just before his martyrdom. Men are not called to positions in the Church through favoritism, but because of their fitness for the work required of them. Gave as illustrations the calling of David, son of Jesse, and the choosing of the successive Presidents of the Church in this dispensation. Each was just the man for the hour.

Elder Morton spoke of the blessings derived from obedience to the Gospel. The riches of the world are as dross compared with those that await the faithful. Eternal life is God's greatest gift to man. "He that hath eternal life is rich."

The "Doxology" was sung, and benediction was offered by Elder Leslie D. Naisbitt.

Conference resumed at 1 p.m. Singing, "Guide us, O thou Great Jehovah." Invocation, Elder Irvin F. Keller. Singing, "How firm a foundation."

President David N. Low recounted early experiences and privations of the Saints, and bore testimony to the Truth, restored through the Prophet Joseph Smith.

Sister Mary Wells Whitney told of conditions in Utah and of

the high positions held by women in both the Church and the State.

Elder Fred R. Morgan was honorably released as President of the Welsh conference, and Elder James H. Western was appointed to succeed him. The general, mission and conference authorities were presented by President Whitney and unanimously sustained. The Pontypool branch Sunday-school ably presented a dialogue entitled, "The Vision."

Elder Western bore a strong testimony, and pointed out the necessity of co-operation in order to carry on the work of the Lord.

Elder Morton reminded the saints of the great blessing they had received by being made partakers of the Gospel. They should not hide their light under a bushel, but hold it aloft, that others might see it and come to it. The Lord has declared this to be "a day of warning," and it is the duty of those who have been warned "to warn their neighbors."

"The Spirit of God like a fire is burning," was sung by the assembly, and the benediction was pronounced by Elder Dean W. Beneh.

At the close of this session a Priesthood meeting convened, at which reports were submitted by the branch presidents and traveling Elders. President Whitney gave encouragement and timely counsel to the missionaries. "The success of your mission," he said, "does not depend on the number of baptisms you perform, but on the faithful discharge of your daily duties. You are now sowing the seed; others will come later and reap the harvest. The sower and the reaper will be equally rewarded."

Elder James H. Western was then set apart as President of the Welsh conference, President Whitney officiating.

The closing session convened at 6 o'clock, at which time the hall was filled with people, among them a number of non-members of the Church. The speakers delivered their message with spirit and power, and were given the closest attention.

President Whitney began his address with a vivid description of the glorious vision vouchsafed to the Apostle John while a prisoner on Patmos, in which he was shown things that would take place thereafter. Among these was the restoration of the Gospel by an angel from heaven. The need of such a restoration was clearly shown by the speaker. There had been an apostasy from the primitive Christian faith, as Christ and his Apostles had foretold, and the appearing of the Father and the Son to Joseph Smith marked the beginning of the Gospel's restoration. The true knowledge of God was restored to the earth at that time. The coming forth of the Book of Mormon, the restoration of the Priesthood and the keys of Israel's gathering, with the organization of the Church, which lifted the prophetic ensign for that gathering, were each described in an interesting manner. To bear witness of these things, the Elders of the Church are in the

nations to-day. Blessed are they who listen to and receive their message, but woe to such as persecute them and speak evil of them. Let those engaged in vilifying these humble ministers of the Gospel give heed to the words of the Master: "Inasmuch as ye did it unto the least of these, my brethren, ye did it unto me." President Whitney's splendid Gospel discourse will long be remembered by those who heard it.

Elder Morton, in his characteristically impressive manner, gave an interesting account of his conversion. For years he had hungered and thirsted after Truth; he had found it in the restored Gospel, and his soul was satisfied.

President Morgan said that many people had rejected "Mormonism" because of its miraculous claims, yet these same people profess a firm belief in Christianity, which was also introduced in a miraculous way. He testified that "Mormonism" is the Gospel, the plan devised in heaven before the foundation of the world for the salvation of all who will believe and obey it.

The congregation sang "Now let us rejoice," and the benediction was pronounced by Brother George Bendall.

LESLIE D. NAISBITT, Clerk.

TRAPPED BY THE "MORMONS."

THE appended criticism of the film, "Trapped by the Mormons," appeared in the *Hull Daily News* of the 22nd ult.:

"Sir,—Now that many people in Hull will have seen 'Trapped by the Mormons,' a picture which is being shown all over the country, I feel it my duty to explain the other side of the case. The London *Daily Mail*, page 5, for March 16th, 1922, in explaining why British producers fail, says in part: 'He is seldom a good showman. 'Trapped by the Mormons,' a British film, which has been showing this week at two West End theatres, is such absolute rubbish that to exhibit it is nothing short of an insult to public intelligence.' These words sum up the whole matter. In going to see the film I had two things in mind; first, to see what truth there was in it; secondly, being a lover and student of the dramatic art, I thought that the acting would make up for a great deal of error in the picture. I was doomed to disappointment; the acting was bad, and hardly fit to be classed as as a third-rate show. I have yet to meet the Elder dressed like those displayed in the picture.

"Kissing the hands of girls in a cinema picture might be all very well, but in reality it never happens, and those responsible for the making of the picture know it is an absolute lie. The scene showing the method of baptism was entirely out of order, and nothing short of a religious mockery. In the picture it was shown that the candidates knelt on cushions, then went into the

water up to the waist while the Elder stood on the edge of the large bath in a sanctimonious attitude. Now, in a real baptism service conducted by the Mormon Elders the converts do not kneel on cushions. The officiating Elder goes down into the water with them, and they are immersed. I note in the circular advertising the picture—a copy of a baptismal form; this is called a 're-christening certificate.' Now, seeing that we have no christenings in the Church, I fail to see where the re-christenings come in. This certificate is supposed to be given to the young daughter of a Mr. Jenkins, whose wife and five daughters, according to the *Daily Express*, were lured away from home during his absence. This is an untruth. No woman is baptized without the consent of her husband. We will not baptize a girl under the age of 21 without the consent of her parents. If persons connected with the church go to Utah, they do so at their own desire and expense.

"This man, William Jenkins, was an employee of the South African Railways. He lived at Woodstock, and the above incident is supposed to have taken place during a Mormon 'visitation at the Cape.' The editor of the *Millennial Star* branded this report as a malicious falsehood. Mrs. Jenkins and her five daughters are still at Woodstock. The lady has expressed her willingness to answer any question in relation to the matter. Her address is 45 Regent Street, Woodstock, C. P., South Africa.' This, along with an article connected with the same, appeared in the issue of February 9th, 1922, in the *Cape Times*.—Yours, &c.,

ROBERT H. SUMMERS.

Hull, March 20th, 1922."

[In conversation with a "Mormon" missionary, the manager of a moving picture theatre in which the film "Trapped by the Mormons" was being exhibited, said: "The film is a great disappointment; it is a poor play; the attendance is far short of our expectation." He gave the missionary and his companion permission to stand in front of the theatre and distribute "Mormon" literature to those who came to see the film. Nearly three thousand leaflets were distributed. The manager and his secretary each purchased a copy of the Book of Mormon.—ED.]

FROM THE MISSION FIELD.

Priesthood Meeting.—The missionaries of the Newcastle conference met in Priesthood meeting in the Latter-day Saints' Chapel, Tunstall Road, Sunderland, Friday, March 10th, 1922, at 3:30 p.m. Special matters pertaining to missionary work were treated by the Elders, and all were greatly benefited.

Branch Conferences.—The Ipswich branch conference was held

at 43 Cobbold Street, Ipswich, March 5th, 1922. President William H. Wilson presided, and Branch President Stanley H. Marshall conducted the exercises. At the morning session the work done by the former six Presidents of the Church was outlined by members of the Sunday-school. The speakers at the afternoon meeting were Elders Russell H. Blood and William E. Allen. Elders Blood, Coulam, Barnes and Marshall sang, "Cast thy bread upon the waters." The evening meeting was addressed by Elder C. Douglas Barnes and President William H. Wilson. A vocal solo, "Hold thou my hand, dear Lord," was rendered by Elder Joseph Coulam.

The conference of the Derby branch, Nottingham conference, was held in Unity Hall, Derby, Sunday, March 12th, 1922. President Harold E. Brough presided and Brother Wilford Bradley conducted the services. Elders Abraham Noble, John W. Robinson, J. Howard Valentine, and Sisters Annie E. and Julia T. Noble were in attendance. At the morning session the Sunday-school, under the direction of Sister Charlotte Orme, rendered an interesting program. At the evening service a quartette, composed of Sisters Emma Bradley, Charlotte Orme, and Brothers George and Wilford Bradley, sang a pleasing selection. There was a good attendance at all the meetings, especially at the evening service. A splendid spirit prevailed.

The semi-annual conference of the Shildon branch, Newcastle conference, convened Sunday, March 12th, 1922, at Shildon. President Osmond C. Crowther and Elders James T. Palmer and Ralph S. Gray were in attendance. The well-prepared program rendered at the Sunday-school session by members of the school was enjoyed by all present. A Priesthood meeting was held, at which the brethren of the branch gave a report of their labors. Timely counsel was given by President Crowther and Elder Ralph S. Gray. The evening meeting was well attended, and interesting discourses on principles of the Gospel were given by President Crowther, Elders James T. Palmer, and Ralph S. Gray.

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